wysnesse þat is of bileue seiþ þus/ seye þou not in þi herte. who schal stie into heuene: þat is to seie. to lede doun crist/ or who schal go doun into helle: þat is to azen clepe crist fro deeþ/ but what seiþ þe scripture:/ þe word is nyz: in þi mouþ: ⁊ in þi herte/ þis is þe word of bileue: which we prechen/ þat if þou knowlechist in þi mouþ. þe lord ihesu crist. ⁊ bileuest in þin herte. þat god reiside him fro deeþ: þou schalt be saaf/ for bi herte me bileueþ to riztwisnesse: but bi mouþ knowleching is maad to heelþe/ for why scripture seiþ/ ech þat bileueþ in him: schal not be confoundid/ ⁊ þer is no distinccioun of iew ⁊ of greek/ for þe same lord of alle: is riche in alle þat inwardly clepen him/ for ech man who euere schal inwardly clepe þe name of þe lord: schal be saaf/ hou þanne schulen þei inwardly clepe him: into whom þei han not bileued/ or hou schulen þei bileue to him: whom þei han not herd/ hou schulen þei heere wiþoute a prechour:/ ⁊ hou schulen þei preche: but þei be sent:/ as it is writun/ hou faire ben þe feet of hem þat prechen pees: of hem þat prechen goode þingis:/ but not alle men obeien to þe gospel/ for ysaye seiþ/ lord who bileuede to oure heeryng:/ þerfore feiþ is of heering/ but heering bi þe word of crist/ but I seie wher þei herden not:/ zhis soþely þe word of hem wente out into al erþe: ⁊ her wordis into þe endis of þe world/ but I seie wheþer ysrael knew not:/ first moyses seiþ/ I schal lede zou to enuye. þat be no folk. þat ze be an vnwise folk. I schal sende zou into wraþþe/ and ysaye is boold ⁊ seiþ/ I am foundun of men þat seken me not/ openly I apperide to hem: þat axiden not me/ but to israel he seiþ/ al day I strezte out my hondis to a peple þat bileuede not: but azenseide me // Cm. xi.

Therfore I seye wheþer god haþ put awey his peple:/ god forbede/ for I am an israelite. of þe seed of abraham. of þe lynage of beniamyn/ god haþ not put awey his peple: which he bifore knew/ wher ze witen not. what þe scripture seiþ in elye:/ hou he preieþ god azens ysrael/ lord þei han slayn þi prophetis. þei han vndirdoluen þin auteris: ⁊ I am left aloone. ⁊ þei seken my lijf/ but what seiþ goddis answer to him/ I haue left to me seuene þousendis of men: þat han not bowid her knees bifore baal/ so þerfore also in þis tyme: þe relifs ben maad saaf. bi þe chesing of þe grace of god/ ⁊ if it be bi þe grace of god: it is not now of werkis/ ellis grace: is not now grace/ what þanne:/ israel haþ not getun þis þat he souzte/ but eleccioun haþ getun/ ⁊ þe oþere ben blyndid. as it is writun/ god zaf to hem a spirit of compunccioun/ izen þat þei se not. ⁊ eeris þat þei heere not: into þis day/ ⁊ dauiþ seiþ/ be þe boord of hem maad into a gryn bifore hem. ⁊ into cacching ⁊ into sclaundir ⁊ into zelding to hem/ be þe izen of hem maad derk þat þei se not: ⁊ bowe þou doun algatis þe bak of hem/ þerfore I seie

wher þei offendiden so: þat þei schulden falle doun/ god forbede/ but bi þe gilt of hem. heelþe is maad to heþene men: þat þei sue hem/ þat if þe gilt of hem ben richessis of þe world. ⁊ þe making lesse of hem ben richessis of heþen men: hou moche more þe plente of hem/ but I seie to zou heþene men/ for as longe as I am apostle of heþen men: I schal honoure my mynysterie/ if in ony maner I stire my fleisch for to folowe: ⁊ þat I make summe of hem saaf/ for if þe loss of hem is þe recounceling of þe world: what is þe taking vp:/ but lijf of deed men/ for if a litil part of þat þat is tastid be hooly: þe hool gobet is hooly/ ⁊ if þe roote is hooly: also þe braunchis/ what if ony of þe braunchis ben brokun. whanne þou were a wylde olyue tree. art graffid among hem. ⁊ art maad felowe of þe roote ⁊ of þe fatnesse of þe olyue tree: nyle þou haue glorie azenus þe braunchis/ for if þou gloriest: þou berist not þe roote. but þe roote þee/ þerfore þou seist/ þe braunchis ben brokun: þat I be graffid yn/ wel for vnbileue þe braunchis ben brokun: but þou stondist bi feiþ/ nyle þou sauore hiz þing: but drede þou/ for if god sparide not þe kyndely braunchis: lest perauenture he spare not þee/ þerfore se þe goodnesse. ⁊ þe fersnesse of god/ zhe þe fersnesse: into hem þat felden doun/ but þe goodnesse of god into þee: if þou dwellist in goodnesse/ ellis also þou schalt be kitt doun/ zhe ⁊ þei schulen be sett yn: if þei dwellen not in vnbileue/ for god is myzti: to sette hem yn eftsoone/ for if þou art kyndely kitt doun of þe wylde olyue tree: ⁊ azenus kynde art sett into a good olyue tree/ hou moche more. þei þat ben bi kynde: schulen be sett in her olyue tree: but briþeren I wole not þat ze vnknowe þis mysterie: þat ze be not wise to zou silf/ for blyndnesse haþ fild a party in israel. til þat þe plente of heþen men entride. ⁊ so al israel schulde be maad saaf. as it is writun he schal come of syon þat schal delyuere. ⁊ turne awey þe wickidnesse of iacob ⁊ þis testament to hem of me: whanne I schal do awey her synnes/ aftir þe gospel þei ben enemyes for zou: but þei ben moost dereworþe bi þe eleccioun for þe fadris/ ⁊ þe ziftis ⁊ þe cleping of god: ben wiþoute forþinking/ and as sum tyme also ze bileueden not to god: but now ze han gete mercy for þe vnbileue of hem/ So ⁊ þese now bileueden not: into zoure mercy. þat also þei gete mercy/ for god closide togidre alle þingis in vnbileue: þat he haue mercy on alle/ a þe hiznesse of þe richessis of þe wisdom ⁊ of þe kunnyng of god/ hou incomprehensible ben hise domes: ⁊ hise weyes ben vnserchable/ for whi who knew þe witt of of þe lord: or who was his counceloure:/ or who forme zaf to him: ⁊ it schal be quyt to him:/ for of him ⁊ bi him. ⁊ in him ben alle þingis: to him be glorie into worldis amen/ Cm. xii./

Therfore briþeren I biseche zou bi þe mercy of god: þat ze zyue zoure bodies a lyuynge sacrifice. hooly plesynge to god. ⁊ zoure seruyse resonable/ and nyle ze be conformed to þis world. but be ze reformed in newnesse of zoure